



The **AMERICAN FRIEND**

May 7, 1953

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PACIFIC SCHOOL OF RELIGION
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MWF

On Jammed Shutters

By Flora A. Crumly

More than half a century had elapsed since I had been actively connected with the Friends Church. Circumstances over which I seemingly had no control had decreed that my life should be spent, except at rare intervals, entirely apart from association with Friends.

Then one morning in my mail came notice of the celebration of the one-hundred-tenth anniversary of the founding of the Friends Meeting in South Eastern Iowa, in which I had been brought up. As I held the notice in my hand, memories of long-ago happenings came flooding back with startling clarity, but none more vivid than one associated with my early childhood.

It was in the old Meetinghouse—a long, low structure, divided through the middle by a half partition topped by a row of double shutters, the men and boys sitting on one side of the partition, the women and girls on the other. During the meeting for worship the shutters remained open. When the "Head of the Meeting" announced the time for the business sessions to begin (the men and women held separate sessions), the man sitting nearest to each pair of shutters pulled down the upper shutter, whereupon the lower one automatically rose to meet it. Occasionally there would be a hitch, one shutter would stick fast, and considerable exertion was required to budge it.

To my childish fancy it was a struggle between God, who lived in the attic, and Satan, who lived under the Meetinghouse, and I always watched with curious eyes to see which would win out. Sometimes there was a stalemate, neither would yield, and the Meeting had to proceed with a half-closed shutter. Even then, child that I was, I think I was almost certain that the attic would eventually be the victor, and sure enough! On the next Meeting day the shutter was behaving as all well-mannered shutters should. The attic had won!

During these intervening years there have been many "jammed shutters" in my life—difficulties which I seemed unable to overcome until I had renewed my faith in the ultimate triumph of the forces of the attic over those of the basement.

On Building

DEVOTIONAL THOUGHTS

By Lewis Savage

Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you. 1 Cor. 3:6.

Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock. Matt. 7:24.

The story is told of three men who were working on a building which was under construction. A passer-by stopped and asked each of the three workers the same question, "What are you doing?" The first replied, "I'm cutting stone." The second man smiled and said, "Puttin' in time until a better job comes along." The third man paused for a moment and then answered, "I'm building a cathedral."

As men and women of today are busily engaged in constructing the temple of their lives, they might be compared to the three men of this story. Some never rise above the drudgery of stone cutting; others are just putting in time with the hope that something big will turn up some day; while others, endowed with a purposeful vision, see that the building of a life may be the equivalent to the erection of a cathedral.

Many people begin to build their lives with plans and materials of their own making, giving little thought to the importance of a firm foundation, or the quality of the materials, or the necessity of having the guidance and plan of a skilled architect. Thus they build with temporary plans and cheap materials which result in the temporary

shacks of life like those we see along our highways today.

The Apostle Paul has suggested that the materials for life may be compared to gold, silver, precious stones, wood, hay and stubble. What kind of materials are you choosing for your life?

* * * *

Many homes today are being built on such sandy foundations as over-hasty courtship, deception, cynical attitudes, materialism and self-indulgence.

Such a home was that of Bill and Mary who spent much of their time bickering back and forth. One rainy day in the early spring, Bill had finished his chores and had come back into the house where he and Mary immediately took up again their unfinished tongue battle. As Mary was standing at the kitchen sink, she looked out of the window and saw a neighbor going by with a team of horses pulling a load of corn, and she said to Bill, "I wish we could pull together like that team." "Maybe we could," snapped Bill, "if we hand one tongue between us as that team has."

Homes can be different with the indwelling and control of the Spirit of Christ to help build a real union.

We need to dedicate our lives and homes to Christ, and take time to worship together. We need to welcome children into our homes as gifts from God and dedicate them to Him and His service. This kind of Christ-centered home will weather the storm, bear fruit in true happiness, be an honor to God, and strengthen the church, the community and the nation.

WILBUR K. THOMAS

As we go to press, word comes of the death of Wilbur K. Thomas. He formerly served as an early Secretary for the American Friends Service Committee, and was Executive Director of the Carl Schurz Memorial Foundation from 1930 to 1936.

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The Birthday of the Church

When was the Christian Church born? Like most great movements, the rise of the Christian movement cannot be specifically dated. It started wherever and whenever the soul of a man responded to Christ.

It is as a historical symbol that pentecost has been accepted as the time when the church was born, for upon that first pentecost there were a number of people gathered who, though diverse in many respects, were "with one accord in one place." It was the deeper unity in Christ that made pentecost possible; yea—inevitable.

The conditions for that first sweeping in of the tongues of flame are possible yet today. Indeed there have been many pentecosts—times when men, perplexed by their problems and disagreements, moved beneath their differences to the level of spiritual unity. They too have felt the spiritual fires kindled anew in their hearts. "This is it!" they have witnessed, "He is here, in our midst."

On such occasions the Church has become prophetic. It has spoken to divided nations because it found its own undivided mission. It has called for love between races, classes and nations because love had united the members of the Church. First of all it *was* a witness and then it *proclaimed* its testimony of one-ness.

Progress has been made, but still we must distinguish between the Church and the churches. Like the varied architectural lines of their buildings are various diverse features of their outward expressions of faith and practice. Externally the churches are characterized by diversity—they are unlike in very many respects. The chief question is not their external diversities, but their spiritual unity. At that level the churches are making progress, not so much because they aim at unity, but chiefly because they turn back of their traditions to the author of unity—Christ himself.

Pentecost cannot be planned or scheduled. It comes when our hearts are right. What about the unity of spirit in our local communities? In the plain Quaker Meetinghouse or the great temple we can again assemble "with one accord in one place" and wait expectantly for the kindling holy flame.

Let the Church Judge the State!

In so far as the churches transcend their differences and find their unity in God as the author of the moral order, they are prepared to sit in judgment on the state. They can not sit as political or economic experts, but they can and must uphold the moral principles by which all systems survive or perish.

While there is much loose talk about the government "investigating the Church," we need to be reminded that the reverse is required—the Church must forever "investigate" the State. This does not mean for a moment that the churches should give immunity to subversives. Wherever enemies of the government are, they should be found. That is far different from the proposed investigation, as suggested by men in political office.

Judged only by the record, which of the two would probably bear investigating more? Which is the more worthy of trust by those citizens who are concerned for the observance of moral principles in the national life—the churches or the government? The answer is

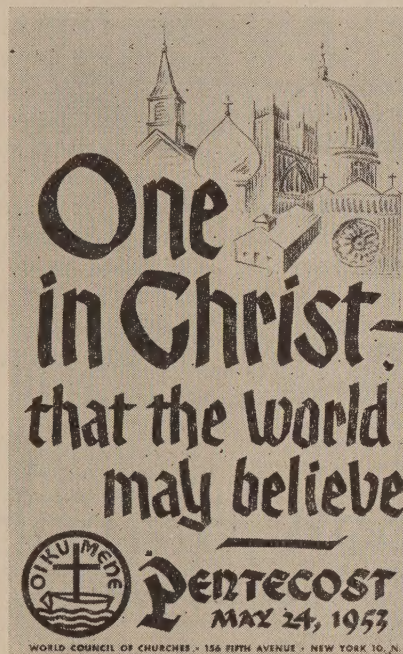
obvious as one surveys the subterfuge, the corruption and the disloyalty in our national history.

It is time—always time—for the Church to investigate the State. In fact, the churches, in their several conferences, from their pulpits and in other ways, have been doing exactly that. That is partly why they are in bad grace with a few politicians. The churches have gone "left," so we are told. It is not the business of the churches to be either "left," or "center" or "right," but to be *true*. In this attempt mistakes will be made and the churches may get "out of character" somewhat, but on the whole they keep governments and politicians reminded that there is a moral order and that loyalty to its laws is primary.

The Revised Standard Version of the Bible—Is It Trustworthy?

Elsewhere in these pages is a statement on the new Revised Standard Version of the Bible by a man trained partly in Moody Bible Institute. It is well worth reading and pondering.

It is not strange that there should be criticism of



this new version. Doubtless the King James Version of 1611 was as fully condemned then as it is being blest *now* in our generation by the critics of the new version. Very few indeed are the persons capable of knowing whether every word or sentence has been correctly translated.

A group of scholars whose devotion to Christ and the Church has been tested by their lives and service have given time and talents unstintingly over several years and produced this monumental contribution to our day. They checked the judgments of one another over and over again and despite their probable disagreements over some details agreed upon the volume now in our hands.

Their achievement is not so much a tribute to them as it is a commentary upon the hungry heart of man that calls for the open Bible. In many ways the new version opens the Bible still further to our day in language that has necessarily come with the years.

It is well to have some criticism, but not to draw battle lines. Both friends and critics of the new version would do well to ponder the words written by the translators of the King James version of 1611. They wrote in the preface to their work, "If we building upon their foundation that went before us, and being holpen by their labours, do endeavour to

make that better which they left so good; no man, we are sure, hath cause to dislike us; they, we persuade ourselves, if they were alive, would thank us. . . For is the kingdom of God become words or syllables?"

Christ Is Not Optional

It is said that General Lew Wallace set out to write something against the gospels and ended by writing Ben Hur. Starting as an opponent, he ended as a disciple. He started by reading the gospels.

He was correct in wanting to know the nature of his opposition, but he took a great risk. It is always a risk, a holy risk, for a man to meet Christ. Open sincerely the pages of the four gospels, read with all barriers down, and suddenly he steps athwart your path. He does not merely *meet* you, he *confronts* you. It is a spiritual crisis—a decision must be made.

You cannot pass on, merely grateful to have met another interesting character from the pages of history. Someway your destiny hangs in the balance. Go whatever way you will, turn back or by-pass him, and there will always linger in your mind, "What must I do about Christ?" In him is our destiny, for in him is our life.

E. T. E.

A Thoughtful, Timely Answer

Is This Book Blasphemous?

by A. Clay Sicher

THREE hundred and twenty-six years after the publication of the King James Bible, a committee of ninety-one American Bible scholars—following the precedent of forty-seven "learned men" appointed by Britain's ruler—set about to give to the English-speaking world the Word of God in the living language of their time. The result, after fifteen years of arduous labor and research, was the Revised Standard Version.

In the first eight weeks following publication, 1,600,000 copies were sold—a sales record that left commercial book publishers gaping. Yet, while bookstores were frantically wiring repeat orders and placating would-be customers, denunciations were loosed and began to build up in bitterness. The volume of vituperation continues to mount. "Blasphemous," "atheistic," "modernist," "a work of Satan," are some of the milder epithets hurled by outraged critics. Are the critics right? Bible lovers, dismayed by the dissension, have not only the right but the obligation to know the facts.

They ought to know first of all that biblical imbrolios are not new. The

We reprint this article from the March, 1953, issue of The CHRISTIAN HERALD, with the permission of that magazine and the Rev. Sicher, in view of the present interest in the Revised Standard Version of the Bible. The Rev. A. Clay Sicher is a graduate of the Moody Bible Institute and has studied at Westminster Theological Seminary. He welcomes comments and inquiries on this article, and may be addressed as pastor of the Gibson Methodist Charge, Gibson, Pennsylvania.

King James Version itself was greeted with dark suspicion. That the reception accorded its forty-seven translators was not gentle is evident from the bristling dedicatory phrases set down by them in their Preface, which still appears today in many editions:

"Humbly craving of Your most Sacred Majesty, that since things of this quality have ever been subject to the censures of illmeaning and discontented persons, it may receive approbation and patronage from so learned and judicious a prince as Your highness is, whose allowance and acceptance of our labours

shall more honour and encourage us, than all the calumnies and hard interpretations of other men shall dismay us . . . If . . . we shall be maligned by self-conceited Brethren, who run their own ways, and give liking unto nothing, but what is framed by themselves, and hammered on their anvil; we may rest secure, supported within by the truth and innocency of a good conscience."

With slight editing, the lines would provide an eminently appropriate preface for the new Revised Version. The latter-day committee of Revisers—including scholars of acknowledged conservative persuasion*—and their ac-

* Among them, Dr. John R. Sampey and Prof. Kyle M. Yates, of Southern Baptist Theological Seminary; and Dr. Abdel R. Wentz, Lutheran Theological Seminary. The Advisory Board included conservatives Dr. T. L. Holcomb, Nashville, Tenn.; Rev. Roy E. Swin, Church of the Nazarene; Bishop John S. Stamm of the Evangelical United Brethren Church; and others. Evangelical conservatives who have publicly defended the new Revised Bible include Dr. Louie D. Newton, former president of the Southern Baptist Convention; Dr. Dale Moody, of the Southern Baptist Seminary, Dr. Frank J. Neuberg of Wheaton College, and Dr. Stuart R. Schimpf, University Pastor, John Brown University.

complished product have been increasingly subjected to "censures," "calumniations," and "hard interpretations," since the publication of the volume last September. Before the ink was dry upon the pages of the new Bible, the critics began their search for inconsistencies, contradictions and evidences of heresy.

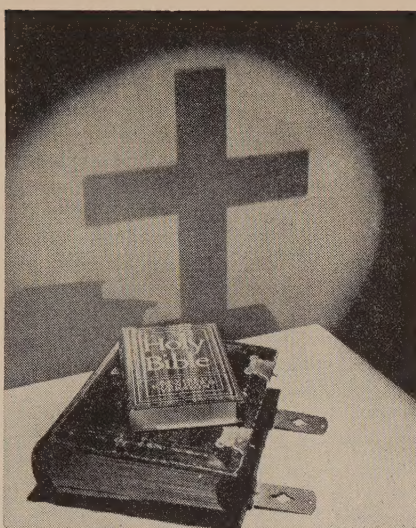
Whether the individual reader prefers one version over another is not the issue; the King James Bible is here to stay, and judging by popular acceptance, one may reasonably predict as much for the Revised Standard Bible. The issue, rather, is whether a bitter tug-of-war shall center around the Word of God, aided and abetted by contenders who rush pell-mell into battle before examining the evidence. Let us take a look at that evidence.

Accusations against the new Bible range from minor objections to serious charges. Among them are: the use of LORD rather than "Jehovah," and "The Skull" instead of Calvary.

The fact is that the title "Jehovah" was unknown to the ancient Israelites. Hebrew scholars say that the name "Jehovah" would have been impossible according to the strict principles of Hebrew vocalization. The God of Israel was the LORD, a translation of a Hebrew word rendered in English "Yahweh." The word, "Golgotha," is the Greek transliteration for the proper name of the place of Crucifixion. Since the first English translators made much of the Latin translations in use at that time, the Latin word "Calvary" was retained by early translators.

However, the worst of the treachery of which the Revisers are accused is found in three indictments: (1) the omission of the word "blood" in "so many passages in the new Bible"; (2) the translation of "the Son of God" as "a Son of God" in Matthew 27:54; and (3) the translation of "virgin" in Isaiah 7:14 as "young woman." These are important accusations. What are the facts?

ONE critic cites Colossians 1:14 as an example of the omission of "blood." The Revisers are accused of deleting from their translation the words "through his blood," and making the passages read merely, "In whom we have redemption, the forgiveness of sins." The writer has examined nineteen translations, including that of Charles B. Williams, "The New Testament, A Translation in the Language of the People," published in 1950 by the Moody Press, and in none of them are the words "through his blood" found in Colossians 1:14. Wycliffe, the first translator into English, also deletes "through his blood" from his translation.



Luoma Photo

The word "blood" is found ninety-seven times in the original accepted text of the New Testament. The new Revised Version has translated it ninety-seven times. The reason it does not appear in the RSV Colossians 1:14 is that it is not in the original text. Read, for example, Ephesians 1:7 in the Revised Version and you find: "In him we have redemption through his blood, the forgiveness of our trespasses." The late A. T. Robertson of the Southern Baptist Theological Seminary, one of the scholars who worked on the new Bible, and who was recognized as one of the most renowned Greek scholars of his day, excludes "through his blood" from his commentary on Colossians, "Paul and the Intellectuals."

For anyone to say that the word "blood" has been deleted from "so many" passages of the new Bible, when the truth is that not one has been neglected, is regrettable. The fact that only one dubious example is cited is indicative of shallow scholarship.

Anyone doubting the position of the Revised Standard Version on redemption, justification, peace, ransom and cleansing by the blood of the Lamb, need only read in this Version such passages as Acts 20:28; Romans 3:25; 5:9; I Corinthians 10:16; Ephesians 1:7; 2:13; I Peter 1:9; I John 1:7 and Revelation 1:5, 5:9; 7:14; 12:11.

The second treachery for which the Revisers are unjustly condemned is that they are attempting to discredit Christ's claims to deity. The critics assert that His deity is impugned when He is called "a Son of man," or "a Son of God."

Accusers of the Revised Bible say, "As might be expected, the false 'Bible' changed 'the' to 'a' throughout the New Testament"—and again cite only one reference, Matthew 27:54.

The truth is that in twenty-eight ref-

erences in Matthew alone, Jesus is called "the Son of man" in the Revised Standard Version, and in only Matthew 27:54 and Mark 15:39 is He called "a son of God," and then only because that is the way it appears in the original Greek text. Wycliffe translates Matthew 27:54, "verrili this was goddis sone."

Translations are what they are because our best Hebrew and Greek texts make them necessary. Therefore the quarrel of such critics is with the Biblical manuscripts rather than with the RSV translators.

The expression "the Son of man" is found thirteen times in Mark, twenty-five times in Luke, and twelve times in John, and in every instance the Revised Standard Version translates it "the Son of man." The expressions "the Son of man" and "the Son of God" are each found only once in the Book of Acts, and in both places the RSV uses the definite article "the." Paul never uses the expression "the Son of man" in his Epistles. Only three times does he refer to "the Son of God," and these three times the Revised Standard Version translates, "the Son of God." In the remaining portion of the New Testament, "the Son of God" is used only ten times: four times in Hebrews, five times in I John, and once in Revelation. In every instance the new Bible makes the translation read, "the Son of God."

If anyone supposes that the Revisers were bent on minimizing the preeminence of Christ, let him compare renderings of Titus 2:13. The King James Bible has it: "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." The RSV translates: "Awaiting our blessed hope, the appearing of the glory of our Great God and Savior Jesus Christ." Far from impugning the deity of Jesus, the Revised Bible here enhances it!

Critics so ready to take issue with the translators of the new Bible might well heed the advice of Gamaliel, who said to those who were criticizing and threatening the Apostles: "Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought: But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God."

THE RSV scholars are also accused of trying to destroy the doctrine of the virgin birth. This charge is based on their translation of Isaiah 7:14 as "young woman" instead of "virgin." The critics fail to mention that the Revised Standard Version uses the word "virgin" in Matthew 1:23, the passage of Scripture which definitely refers to

Jesus' birth. Isaiah 7:14 refers simply and chiefly to a young woman—possibly any young woman of marriable age—whose son is to be regarded as a token that in the time of Israel's impending invasion from the enemy, God would be with His people. Thus, the name of the child was to be "Immanuel," meaning "God with us." The same was true in the days of Jesus, who also was to be a token of God's presence among mankind in their need of salvation. In the RSV rendering of Matthew 1:23 we read: "Behold, a virgin shall conceive and bear a son, and his name shall be called Emmanuel (which means, God with us)."

The critics fail to mention that the Hebrew word, "almah," translated "virgin" in Isaiah 7:14, is also translated "maid," and "damsel" in such passages as Exodus 2:8; Proverbs 30:19 and Psalm 68:25. Anyone familiar with Bible language, life and customs, realizes that "a young woman" is a "virgin" as we think of one in our present day. This needed no special interpretation or clarification in Isaiah's days. However, in our modern and distorted generation, we cannot refer to modern youth as "a young woman" or "a young man" and necessarily indicate virginity. The "young woman" of Isaiah 7:14 was an unmarried or chaste maiden or woman distinguished for piety or steadfastness in religion. When the Hebrew word "almah" was used, a woman of chaste character was implied.

Young's "Analytical Concordance" indicates that the Hebrew word, "almah," translated "virgin," also means "a young woman." Charles B. Williams' translation, previously mentioned, translates Matthew 1:23: "The maiden will become pregnant and have a son, and they will call Him Immanuel—which means 'God with us.'" Gerald B. Winrod's magazine, *The Defender*, and others condemn the RSV for a similar translation of the Isaiah passage, which they call "treachery." At the same time *The Defender* says of the Williams translation: "There need be no anxiety about accepting the Author's interpretations, because no modernistic negation or liberal taint appears in its pages."

When William Tyndale was making his new translation in 1525, the prevailing authorities were provoked by his "modern" terms for certain ecclesiastical sacred ones, such as "elder" for "priest," "repentance" for "penance," "congregation" for "church," "favor" instead of "grace," "mystery" instead of "sacrament," "overseer" for "bishop," "acknowledge" for "confess," and "love" for "charity."

Tyndale, persevering in the face of opposition, calumny and persecution,

said, "It is impossible to stablish the laye people in any truth, excepte the Scriptures were playnly layde before their eyes in their mother tonge."

Tyndale, at the age of thirty-six, declared his purpose, "If God spared his life, to make a boy that driveth a plough to know more of the Scriptures than the Pope." From that purpose, through all the changes and chances of his life, he never swerved, even for a single hour. Because of this unwavering conviction and courage, Tyndale was imprisoned, strangled and burned at the stake.

Dr. Williams did the same thing—namely, put the Scriptures before the eyes of the lay people in their mother tongue. *The Defender* heartily approves, saying that its purpose is "to do for the Christians of modern times what Tyndale aimed at doing 400 years ago. Dr. Williams wanted plain people to have the world's greatest Book in readable, understandable language. Yet, for the same "blasphemies," *The Defender* condemns the Revised Standard Version. Where is the logic or consistency in this?

The publisher of the Williams translation, the Moody Press, is an affiliate of the Moody Bible Institute. Is it possible such taints of "modernism" and theology of the "Fosdick type" have found their way into this institution? Hardly!

The author of this article is no apologist for the National Council of Churches, holder of the RSV copyright—if indeed the Council needs apology. But one cannot help wondering whether some of the more vehement critics of the Revised Standard Version, who seem bent on discrediting the work of the Revisers and are incidentally confusing many sincere believers of the Word, are not more interested in discrediting the Council than they are in safeguarding Holy Writ.

REGARDING the "thou, thee, thy and thine" controversy, we surely need only to mention that one would look in vain in both the Old and New Testament original texts to find a special and unique vocabulary held as "sacred" and reserved especially for use when addressing God or deity. The "common people" of Jesus' day used the common language with which they were familiar, when talking directly to or about Jesus or His heavenly Father. The language that Peter employed to say to Jesus, "You are the Christ, the Son of the living God," is the same dialect Jesus used when He replied to Peter, "You are Peter, and on this rock I will build my church."

A transliteration of the original Greek into English of this dialogue will reveal

the sameness and spirit of unity with which both Jesus and Peter spoke. Peter said to Jesus, "*Su ei ho Christos*," meaning, "You are the Christ." Jesus replied, "*Su ei Petros*," meaning, "You are Peter." Between Jesus and Peter there were no theological issues involved, nor any evidence of a special pious terminology.

In the seventeenth chapter of the Gospel of John, Jesus prays to His heavenly Father, "And now, O Father, glorify thou me," which, transliterated into English is, "*Kai nun doxason me su, Pater*." It is the same word "*su*," meaning "you" which Peter used when talking to Jesus, that Jesus used when conversing with Peter and praying to His Heavenly Father. The word is here and in similar instances translated "thou" simply because "thou" is traditionally established as belonging in the English vocabulary of prayer.

Basically the Revisers worked on the principle that "you" would be employed for the record of the earthly life and appearances of Jesus, and that "thou" would be employed where the address is to God or to Jesus as the eternal Son of God outside of His Incarnation. Whether one agrees that this is a wise principle, one can scarcely regard it as a sinister principle!

Actually, the words "thou, thy, thee and thine" are hand-me-downs of the Thirteenth Century. Their acceptance and use by individual Christians is a matter of personal preference—not a test of orthodoxy.

Instead of criticizing the Revisers, let us thank God that today, in this age of physical, moral and spiritual decadence, we have men of prophetic vision, personal courage and uncommon stamina, who, like Ezra and Nehemiah, presented the Word of God in such a way that "they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading. And Nehemiah . . . and Ezra . . . and the Levites that taught the people, said unto all the people, This day is holy unto the Lord your God; mourn not, nor weep. For all the people wept, when they heard the words of the law."

Surely, this day, when God's Word is being given deepened meaning, is a time of rejoicing and thanksgiving. May the prayer of Hugh Stowell be the prayer of all Christians—whichever version they love best or use most:

*Onward shall be our course,
Despite all fraud and force;
God is before.*

*His words ere long shall run
Free as the noon-day sun;
His purpose must be done;
God bless His Word!*

Seeds of Quakerism Growing in Majorca

by Archer Tongue

Archer Tongue, formerly at Friends House in London, is now serving as Secretary for the International Temperance Union, and also as European Secretary for the Friends World Committee, with his headquarters at Geneva. Here he tells us the interesting and moving story of the sparks of Quakerism beginning to flame under conditions probably more severe than any since the 18th century.

SINCE the Civil War in Spain, the position of all nonconformist religious communities has been particularly difficult and groups and individuals have been subjected to persecution and ill-treatment. Although the Society of Friends carried on much relief work during the Civil War—work which is still remembered and appreciated—no Quaker groups were established, although isolated individuals became interested in Friends through contact with this relief work. Indeed the time was not propitious for the development of any new religious movement, as it was only with difficulty that the existing free churches continued to survive.

In the last few years, however, the Friends Service Council in London began to receive letters of inquiry about Quakerism from individuals in Spain who had heard of the Society in some indirect way and were interested in learning more of its faith and practice. With some of these people an intermittent correspondence was maintained although the possibility of a group coming together seemed to be extremely remote.

During last year, however, a group of people in Palma, in the island of Majorca, came in devious ways to learn something of Quakerism. One of their number came across a reference to the Quakers in some American literature of the Western "Cowboy" type and followed this up by consulting a religious encyclopedia in a public library in the town. He wrote to an evangelical body in Mexico for further information, then to the British and Foreign Bible Society in London who sent the letter to the Home Service Committee in Friends House, from which point I began correspondence with him.

Later in the year, more people from Palma wrote for information and it was evident that the nucleus of a group existed. An English Friend on holiday

in Majorca this winter met members of the group and spoke to them about the Society in the hotel in which she was staying. She was impressed by the earnestness and desire to be associated with Friends and urged me to try to visit them at the earliest opportunity. Recently I was able to visit Palma over a week-end, to stay in the home of one of the group and to meet with them for discussion.

Most of these people were attached to the Methodist Church in Palma, not because they were necessarily in sympathy with the doctrines of that body, but because it was the one religious centre in the city which offered an opportunity for free religious discussion and Bible study. It should be remembered that no nonconformist group can announce its services or meetings in the press, nor can it indicate outside its premises that it is a church or religious group and it can undertake no educational activity. It was clear, however, that those who had been writing to us were anxious to participate in a spiritual democracy such as the Society of Friends offered and were in accord with our belief in the inward light and other expressions of the Quaker faith.

I was pleasantly surprised to receive an invitation from the Methodist pastor to give the address on Quakerism in the Sunday evening service at his church. It might seem somewhat curious that a Methodist pulpit should be offered for the exposition of Quaker faith and service, but it is part of the tradition of this small church to serve as a forum for the discussion and consideration of all aspects of religious life and thought. It was a most happy experience and the interest evinced in Quakerism was considerable.

The small group of people who had met with me on the previous day intimated that they proposed from now on to hold a Quaker Meeting for Worship in different houses, if possible once a week, but not less than once a month. They cannot advertise their meeting, so that the meeting must be made known by individual contact. They are circulating among themselves the available Quaker books and leaflets in Spanish including George Fox's *Journal*, Rufus Jones' *Faith and Experience of the Quakers*, and Domingo Ricart's *Antologia Espiritual*. They face numerous difficulties, for publicly leaving the

State church may affect chances of promotion or even livelihood itself. They are prepared, however, to undergo hardships for the faith in which they believe and the most fearless of them publicly carries his Bible in the streets with the title boldly printed on the cover, so that no one will be under any illusion that he is a member of the official church. Needless to say, any contact with the world of Friends will be of great help to them and I should be glad to hear of Friends who for any reason expect to be visiting the island.

There is I think a future for our Society in Spain in spite of the many difficulties. On the journey to Palma I met a Friend of the Friends in Barcelona, who is now hoping to visit the various individuals in that city who have shown some interest in our Society. The association of Spain with UNESCO and closer association with America and other countries of Western Europe may help to ease the position for these groups in the peninsula. Friends will wish to remember in their thoughts and prayers those who, in a land where religious liberty is curtailed, are trying to follow faithfully their convictions.

FRIENDS MEDICAL SOCIETY

The third annual meeting of the Friends Medical Society will be held at the Race Street Meetinghouse, 1515 Cherry St., Philadelphia, Pa., on Sunday, May 24, at 3 o'clock. The business meeting will be followed by a buffet supper in the auditorium of the Whittier. There will be talks by Dr. Jonathan E. Rhoads on his recent visit to Korea to be accompanied by colored slides; Frank Hunt, newly appointed Head of Missions for the A.F.S.C.'s Korean Medical Relief Project; and George Loft, coordinator of CO activities for the A.F.S.C. on the present state of the doctor's draft. It is hoped that all members of the medical, dental and nursing profession who are interested will attend.

FOURTH STUDY BOOKLET

The fourth Study Booklet of the Friends World Committee, entitled "Practical Implications of Our Faith," has come off the press recently. It has been edited by Dorothy Lloyd Gilbert of Guilford College, as was the third Study Booklet, "The Life of the Meeting." These booklets continue the series begun in preparation for the Friends World Conference at Oxford last summer. The first three Booklets have been widely used by Friends groups.

Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 South 8th Street, Richmond, Ind.

The Quaker Approach, Edited by John Kavanaugh; G. P. Putnam's Sons; 243 pages; \$4.00.

This book is designed to provide some of the answers to the many inquiries which are being presented in these days about the background out of which Quaker service grows. It was not intended to cover the entire ground or to put the answers in explicit form. What we have here is the thinking of contemporaries who have gained recognition in their various fields. Most of them have been active participants in the program of the American Friends Service Committee or its British counterpart, the Friends Service Council. They attempt to show the spiritual motivation which is the well-spring of the practical programs in which they have had some part. Three of the thirteen writers are English Quakers.

John Kavanaugh has done a fine piece of work in bringing together in one volume this set of essays dealing with the main problems with which our generation is faced. The separate essays are rounded out by an introduction written by Janet Whitney and an epilogue by Clarence Pickett. It is recommended that each of these chapters be read separately with a contemplative interval between.

Homer J. Coppock

Builders of the Quaker Road, by Caroline N. Jacob; Henry Regnery Company; 233 pages; \$3.50.

What a book! These biographical sketches begin with George Fox and end with Sergei Thomas, who died in an accident in 1948. While the sketches are interesting, especially to young people, because of their freshness of detail and human interest, the real worth of the book lies in the story these biographies tell.

The climax of the book, for this reviewer, comes when the author, through a quotation, united Rufus Jones—more than eighty years old, an author, lecturer, traveler, leader in many fields—and Sergei Thomas—who had less than twenty-five years of living, a student. "Rufus and Sergei; Rufus and Sergei . . . for these two valiant and strong hearted Friends life was a triumphant journey of the spirit and their whole beings were infectious. It is not in length but in depth and quality of their lives that Rufus and Sergei remain so closely linked in my mind. Souls like these must be very precious in the sight of God."

The book has five sections: "Founders of a New Society," "Keepers of the Faith," "Their Brothers' Keepers," "Diversities of Gifts—and of Spirit," and "Your Young Men Shall See Visions." With this background even familiar biographies become new, and there comes a unity concerning the whole life of the Society. This book ought to be on the active list in all church libraries, especially in Quaker libraries.

William J. Reagan



ROLLA FOLEY

Song of the Arab by Rolla Foley; Macmillan Company; 170 pages; \$3.50.

With the knowledge and experience gained during almost seven years spent in the Near East as Friends missionary and educator, and as music consultant, Rolla Foley accompanies the reader on Christmas, Easter and other pilgrimages to the shrines, historical and traditional, which are so numerous and so revered by the Arab Christians in the Holy Land. A condensed history of the backgrounds of the various Christian churches gives one a better understanding of these groups and of their religious rites and festivities and we are introduced to the folk music and songs which play such an important part in their colorful ceremonies. The music may sound strange to Western ears, but we are reminded that it should not be judged by the musical standards of the West.

Rolla Foley has written this book in an effort to preserve the record of the Arabs' life and music prior to the recent "tragic military struggle between the Arab and Jew," for with the resulting changes, old customs and folk tunes disappear, and "the religious folk songs and chants herein recorded may never again be heard in popular rendition. Perhaps only among the aged and shut-in, will the variants be lovingly remembered and softly hummed."

In these days when greater understanding and closer friendships between Christian peoples and others are so

important, this little book should stimulate interest in, and friendship for, the Christian Arabs and sympathy for their present problems.

The royalties from the sale of the books are to be used to assist Arab refugee students who are now studying in American Universities.

Mabel Hawthorne

The American Church, Edited by Vergilius Ferm, Philosophical Library; 481 pages; \$6.00.

This is a very refreshing and readable volume. It covers the life span of twenty-one Christian groups, from the European background of Protestant experience to its rooting and growth in American soil. The characteristic features of each group—doctrine, membership, cultural contribution to American life—with their organizational factors provide the reader with an insight into many well-known and little-known religious fellowships.

The editor was fortunate in his selection of writers, as each one has given a clear, open and illuminating picture of his particular denomination. It appears that one or two were using this opportunity for "persuasive" purposes, but this may be charged to their enthusiasm and dedication to their particular expression of the Christian message.

For the Society of Friends, William E. Berry, Greek Professor Emeritus of Earlham College, has done a most satisfying resumé of our history and present status. One can almost hear his voice, well-modulated and warm, as the pages are turned and the Quakers pass in review. In concluding his section, Dr. Berry says, "We see that within the last half century a great tendency toward unity of action and a growing spiritual fellowship have been developing. It is evident that a fellowship in worship and service can be real and genuine without uniformity. Worship and service are two facets of a life led and directed by the Spirit of Jesus Christ." Thus his conclusion is one of expectancy and spiritual growth in a fabric of many patterns.

The volume is well written and contains extensive bibliographies for each chapter. It would be valuable to the student of religion, the pastor who desires to understand his fellow Christians, the teacher who would point the way to Christian unity.

Harold N. Tollefson

Sonnets for Lovers and for Lovers of Sonnets, edited by William Bacon Evans; Christopher Publishing House; 84 pages; \$2.00.

This volume of eighty-four pages contains over a hundred examples of the sonnet form, many of them chosen from the works of the greatest poets of our language, such writers as Shakespeare, Milton and Wordsworth. Every reader will find some of his best-loved sonnets represented, and will come upon them with the joy of recognition. If occasionally he looks in vain for some special favorite, he will find the lapse accounted for in the preface explanatory of the basis of selection. This purports to be simply a choice of great poems which have stood the acid test in the laboratory of one person's life—the editor's. He is convinced that in them is inherent a power capable of moulding the hearts and lives of men.

Interspersed among the sonnets by well-known authors of classic stature are nineteen written by the editor, who explains disarmingly in the preface that "whether grown in a lowly valley, or upon a lofty mountain, an onion is still an onion, and is to be judged, not so much by its setting, as by itself." It is a pleasure to have a representation of the best work of William Bacon Evans in the sonnet form, and to trace his preoccupation with, and his understanding of, the problems of the inner life, expressed in this vigorous verse.

Helen S. Hole

Correspondence

Where there is much desire to learn, there of necessity will be much arguing, much writing, many opinions; for opinion in good men is but knowledge in the making.—MILTON.

PACIFISM IN ASIA

To the Editor,

In an article, "Pacifism and Crisis," by Philip Johnson in *The American Friend* for Feb. 12, the author makes the statement, "The doctrine of pacifism retains its plausibility for many because it has never been tested." I would like to inquire by what name he calls the program of Gandhi in India which won for the Indians the freedom of their country? . . . (William Penn's "Holy Experiment" in Pennsylvania) for seventy years was undefended by force of arms, while other colonies were suffering from wars with the Indians. . . .

Another statement made by the writer is that "war . . . is a practically adequate means." He gives as proof that World War II defeated Hitler. . . . If the author had used the war in Korea as an example of "practically adequate means" his case would have been, I believe, even less easy to prove. It is not only pacifists who question our tremendous expenditure of lives and materials in Korea, but even the militarists question the possibility of definite practical success by the method of

force. Many pacifists, also, particularly those who for many years have lived in China, as we have done, feel that a wise approach to the communist government, recognizing it, as the English did—not because we approved of it but because it was actually in control—might have prevented the easy building up of Russian influence in China, and might have continued the position of America as a longtime friend of the Chinese, not making them feel that Russia was their only ally. But we believe that neither Stalin or Mao really wanted such recognition. If they had desired it, they would have acted in such a way as to receive it. But they were more astute. While advocating recognition, they stirred up various minor diplomatic incidents which made us deny it, and in the end led to conflict with China, using our troops and Chinese troops and no Russian troops.

It is true that recognition of the communist government was, even at the beginning, difficult because our country was an ally of Chiang Kai Shek. It was communist propaganda which had largely driven him from China as well as his own mistakes, but most of China welcomed a change of government. . . .

The full discussion of affairs in Asia cannot be carried on here, but enough has been said to show that pacifists are also internationalists, favoring the U. N. Indeed was it not William Penn himself who first suggested a parliament of nations? But most pacifists wish that our country would not try to dominate the U. N., but use to the full the powers of conciliation possible there. . . .

Let us have faith in the way of the cross, rather than the way of arms. . . .

Catharine J. Cadbury

274 W. Main St.
Moorestown, New Jersey

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AN INTERNATIONAL TRAGEDY

To the Editor:

The recent discussion in *The American Friend*, "Pacifism and Crisis," advocates war as a method to avoid national ruin. It is quite certain that the German people would not agree that war released them from national tragedy.

The author of the article has completely ignored the teachings of Jesus in the constitution which He set forth for the new Kingdom. . . . One of the statutes is very definite, namely "Love your enemies." This renews and emphasizes the commandment, "Thou shalt not kill." Also the companion statement by Jesus, "Put up again thy sword into its place, for all they that take the sword shall perish with the

sword." It must be noted that this command was given to one who was using the sword in self defense. Jesus is a concrete example of loving His enemies. There was no appeasement. He met His enemies face to face and made the supreme sacrifice. . . .

Our own beloved nation must seek the rock foundation and build upon it or the storm, which will surely come, will destroy us as it has destroyed all nations which have built upon the sand.

George D. Weeks

528 Floral Drive
Whittier, Calif.

* * * *

A CREATIVE RURAL CENTER

To the Editor:

Since Friends in this country may be generally unaware of the existence of the group of Friends who are developing the Bouron Community as an international rural center near Paris, and since the group is at present in great need of some special support, I should like to draw attention to their situation.

The Co-operative Agricole de Bouron began in 1948, with a dozen persons from five countries who wished "to create conditions in which progress toward justice and peace may be achieved through brotherhood applied to every aspect of life." They were able to rent an old 400-acre estate, unused for ten years. Bringing all the property they had—some \$5000, a little livestock and equipment, and household goods—they undertook by hard work to make up for the serious lacks in such a precariously financed beginning. Their first five years show heartening accomplishments. . . . The group has grown to include about 25 members. It is already an international center. In 1952, 212 young people from twelve countries spent a few days to several weeks there. The five years' experience "has been a kind of criterion, a testing ground for the application of the Quaker spirit to a new way of life," says Henri Schultz. . . .

In November and December I visited Bouron and fifteen other communities, and thus was able to have a first-hand impression of their worth and importance. I believe there are not many indigenous self-help movements over the world that are building more effectively toward a peaceful society, and it is important that they have our interest, prayers and material assistance when needed.

The fact that the group is now in a position to bring help to the region around it, both as an example of modern farming methods and the power of co-operation, and as a center of brotherhood, faith and devotion to peace, makes it especially important to

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On Christian Frontiers . . .

Devoted to developments in the work of peace, public morals, and social order,
by the Five Years Meeting of Friends. Edited by Merton Scott.

ALCOHOL AND ADVERTISING

Many Friends will be concerned to know the status of the Bryson bill, introduced into Congress to prohibit the transportation in interstate commerce of advertisements of alcoholic beverages. This bill is numbered HR1227. The bill has been referred to the committee on interstate and foreign commerce. Although the author of the bill, Mr. Bryson, has died, the bill still is before the Congress until such time as Congress acts upon the legislation or the 83rd Congress ends with no action. There are reasons to believe that some members of the committee will act favorably upon this bill. Friends are urged to write to their congressmen expressing their interest in the bill and their desire for favorable action in the near future. HR1227 would prohibit magazines, newspapers, newsreels, photographic films or periodicals of any kind which circulate across state boundary lines to contain advertising of alcoholic beverages. This would also apply to broadcasts by radio stations. The laws of the states where such advertising was to be circulated would define the meaning of the term alcoholic beverages.

* * * *

"THE CHURCHES AND THE UNITED NATIONS"

Walter W. VanKirk of the Department of International Justice and Good Will, National Council of the Churches of Christ, has written this small booklet which sets forth something of the relationships between the churches and the United Nations. Primarily it deals with the criticisms of the United Nations, exploring wherein it has failed, wherein it has had achievements. He suggests that the United Nations may be considered to have failed in that the cold war continues, in that regulation and reduction of armaments has not been achieved, in that a system of collective security has not been completed, and that the veto continues to be a major part of the operations between the members of the big five.

After pointing out some of the conditions which prevailed both at the time of the establishment of the United Nations and up to the present time, he then points up its achievements. The United Nations has acted against aggression. It has acted forthrightly concerning human rights and fundamental freedoms. It has dealt with the subject

of the well-being of dependent peoples. It has worked toward economic and social progress and finally the many operations of the specialized agencies are brought to our attention. It is good for church members to read and learn the basic factual material concerning the United Nations which is presented in this booklet. Therefore, we would hope for wide circulation of it among the churches of the country. It may be obtained for fifteen cents from the Board on Peace and Social Concerns, 101 S. 8th St., Richmond, Indiana.

We would not, in urging that people read this book, consider that it is without fault or that it answers all of the questions which confront us in our complex world today. This booklet probably will not convince those who have made the United Nations the scapegoat for the failures of men to achieve peaceful relationships with one another. Also there are many who are disillusioned because they have not realized that failure is a failure of men rather than of organization. At the same time, the pamphlet is inadequate in its treatment of the United Nations in the field of political relationships, struggle for power, and in regard to collective security. Collective security as a system is out of date and fails to meet the need for a system providing security outside of national armaments. Modern technical developments have made collective security obsolete for the achievement of this security.

However, to say that we must go farther than we have gone in international relations is not to discredit the United Nations. It is simply to have our eyes open to its limitations and to sense anew the urgency of Christians committing themselves to international responsibility and to living in the kind of spirit that will provide a base of faith and moral responsibility which makes possible the organization of political relationships between peoples on the world scale.

* * * *

QUAKER CENTER IN GENEVA

The program in Geneva is conditioned by the fact that the city is an important center of international affairs. This is what first drew Friends here shortly after the first world war. The limelight which shone on Geneva in the days of the League has now been transferred to new work, but this has not left Geneva entirely in the shade.

Much international work is still concentrated here, and most of it is of direct concern to Friends; this in itself justifies the continued existence of the Geneva Center.

There are now greater opportunities for Friends to work in the international field than ever before. This is due to the provision in the U.N. Charter of consultative status for non-governmental organizations, or NGO's as they are usually called. NGO's must be international in character, and it is therefore the Friends World Committee for Consultation to which consultative status has been granted. This gives Friends the right to attend the sessions of the U.N. Economic and Social Council and its Commissions, and on occasion to make known their views on the issues discussed in those conferences. During the coming "conference season" there will be a number of meetings in which Friends will certainly be interested and may wish to voice concerns. The most important perhaps is the Commission on Human Rights, which occupies April and May and will discuss several issues of direct concern. Shorter meetings of the Advisory Committee on Refugees and of the Migration Committee will also demand our attention, while the full meeting of the Economic and Social Council in July is likely to raise many matters of interest to the Society.

It is the primary function of the Geneva Center to represent Friends at these conferences, and at the permanent organizations which are their background. It follows that the Center's contacts are primarily among the members of the large international community here, and that its program is designed with them in view. The Geneva International Affairs Group is a good example of what is provided. Founded by Bertram Pickard before the war, and still owing much to his inspiration, this group has quite a long history. Its membership is drawn from the staffs of official and non-governmental organizations, and this in itself makes the group a useful meeting ground. It meets over lunch to hear a talk from someone intimately concerned with a particular aspect of international affairs, often a man whose business at the other end of the world has brought him to Geneva to report on progress. The informal and intimate atmosphere of these meetings adds much to their value. Another group, somewhat similar in aims, has just been started. This consists of Permanent Delegates to U.N., whose business it is to represent their nations at conferences. They are hoping to provide for these hard-working "ambassadors" opportunities to meet occasionally to dis-

(Continued on page 159)

The Sunday School Lesson

Prepared by Russell E. Rees

For May 31

The Way of Christian Love

1 Corinthians 13

In preparing for this lesson, one should begin his reading with the 12th chapter of 1 Corinthians and read through the 14th chapter. While Chapter 13 is one of the priceless jewels of all literature, and is a prose-poem on love, it grew out of a situation to which the whole Corinthian letter is addressed. There had been a growing spirit of envy and suspicion in Corinth, and the church was in danger of dividing into parties, one following Cephas, one Apollos, and one Paul, with a similar division on the basis of certain "spiritual gifts."

In Chapter 12, Paul uses the familiar figure of the body as illustrating the unity of the church. As the various members of the body have different functions, all honorable and necessary, so he says, the members of the church differ in talents and usefulness, but all are honorable parts of the whole body of Christ. Everyone should seek such spiritual gifts as are possible for him, recognizing that in the end it is love which is the highest spiritual gift.

The Greek language is rich in words translated "love" in English. But the word which is used here is *agape*, the same word used in 1 John 4:7, "... for God is love." It is also used in Matthew 5:44, "But I say to you love your enemies." In the conversation between Peter and Jesus (John 21:15ff), Jesus again used the word *agape*, while Peter answered by using the word *philia*, having a different meaning. The "spiritual gift" which Paul is giving the central place of all gifts is not therefore physical love, or simple family affection, or friendship or filial relationship, but the true nature of God, who in His supreme revelation showed Himself to be love.

Love then, as here set forth, is the root of all other virtues. It includes patience, kindness, generosity, humility, courtesy and unselfishness. Without it all other virtues turn out to be inadequate. Knowledge and faith and philanthropy and fidelity, while they are good, are only good as they root down deep in love.

Love can be crucified but not destroyed. It wears out all opposition and persecution. It endures all evil without losing its character. It is the sun of the Christian solar system, and about it all the other virtues revolve.

It is the source of the energies of all good life. It is of God, for "God is love."

Wherever Christianity has gone through nineteen centuries it has carried within it this spirit. Sometimes it wanders away, placing lesser ideals in the fore, but eventually it returns to its center, and men know that it is true to itself only when it is a revelation of the nature of God who is love. Oppressions, revenge, cruelty, inhumanity, all stand condemned for what they are in the light of its demands.

Our world is seeking for a word to breathe through our frantic lives, and give men hope. We pronounce many words but they do not serve us, for the word we seek, the spirit we must have, the way we must live is here in Paul's great poem. "He that loveth not knoweth not God, for God is love."

Questions:

1. To what extent are the divisions within Christianity due to our failure to know and practice the meaning of love?
2. What are some of the places that we violate the spirit of love in our life today? Try to be specific.

* * * *

For June 7

Principles of Christian Stewardship

2 Corinthians 9

The importance of stewardship may be seen in the fact that four lessons during this year will be devoted to it, February 1, September 6, November 15, and the lesson for today. If one looks at the contributions for church purposes in the light of the money spent for other purposes, it is clear that four lessons will not be too much.

Stewardship is an omnibus word, covering many aspects of Christian commitment, but the letter of Paul to the Corinthian church had to do with offerings of money for special work of the churches. While we may well spend time considering the wider meaning of the term, this lesson should bring us face to face with the meaning of stewardship in terms of support of our common work.

The particular project referred to here was a collection for the needy members of the church in Jerusalem. Paul was proposing to gather an offering from the "mission churches," and take it with him as he returned. He had been using the church in Corinth as an example to other churches as he

traveled. Now perhaps he was having some misgivings as to whether his boasting was justified. He writes to urge them not to disappoint him, and not to fail to live up to his expectations.

In the light of our own needs in the Society of Friends, and of our lukewarm support of our united work, this is a responsibility which we should try to face frankly. The Five Years Meeting has undertaken a program calling for \$145,000.00 for the present year. According to the statistical report there are about 70,000 members in the American Yearly Meetings of the Five Years Meeting. Thus a contribution of \$2.00 per member would carry through the program without strain. Of course, this 70,000 membership is somewhat unrealistic, since it includes non-resident and associate members. It will not be enough merely to ask each of us to give \$2.00, but rather to look at this work as a privilege and a responsibility which we can undertake together.

"He that soweth sparingly shall reap also sparingly." If we look at our work, asking only how little can we give and survive, we will die, "day by dragging day." It is just as true now as then that "God loveth a cheerful giver." And I think it is also true that God blesses the generosity of people. He makes "all grace abound" to those who, in the spirit of Christian love, sow bountifully.

The lesson must not be allowed to evaporate in platitudes. What is your Meeting doing in support of the United Services? What efforts are being made to bring the needs before the Meeting? What organized through-the-year program is carried on in an attempt to lift the level of generosity? Do the members of your Meeting see the large framework in which our activities are carried out? Has the total program been explained during the last six months so that all can understand it? Who is made responsible for promoting this side of our total work?

Questions:

1. What percentage of the total budget of your Meeting goes to support work outside your own community? Does this represent your real interests in making a Christian world?
2. Is our failure to generously support the outreach of Friends due to ignorance of the need, lack of promotion on the part of the Monthly Meeting, or some other reason?

Lessons based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Friendly Life—Far and Near

Recent visitors to Richmond, Indiana, and the Friends Central Offices were Merrill and Martha Handley Hiatt of Locust Valley Friends School in New York, where Merrill Hiatt is principal. Their daughter, Peggy Hiatt, is a student at Earlham College.

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Marvin and Carolyn Zelliot Piburn sailed March 31 for Southern Rhodesia, where Dr. Piburn will serve under the Methodist Board of Missions at Washburn Memorial Hospital, Nyadiri. Carolyn Piburn, a graduate of William Penn College, is the daughter of Ernest and Minnie Zelliot of Des Moines, Iowa.

* * * *

The Religious Society of Friends of Philadelphia, in annual session recently, sent a telegram to President Eisenhower urging continued concern for peace and expressing appreciation for the President's "repeated assurances to the Communist governments that you will meet them 'not less than halfway' in any concrete and sincere step to end the present tension."

* * * *

Coin cards designed to enable children to save nickels to buy milk for Korean children have been printed by the American Friends Service Committee. "Five cents will buy enough whole powdered milk to make one glassful and take it to a Korean child." The card contains spaces for ten nickels. Coin cards are available at Educational Materials for Children, A.F.S.C., 20 South 12th St., Philadelphia 7, Pa.

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Friends of Arizona and New Mexico will hold their annual conference and retreat at Montlure, Greer, Arizona, from June 6 to June 7. Friends are expected from Flagstaff, Phoenix, Tucson, Albuquerque, Santa Fe and Taos; other Friends and like-minded people are welcome. Southwestern staff members of the A.F.S.C. have been invited to meet with the group. Registrar of the Conference is Cleo Cox, 729 East Pierce, Phoenix, Arizona.

* * * *

Edwin White, son of Robert and Luella White of Richmond, Indiana, was released from the penal institution at Ashland, Kentucky, on April 13, after serving eight months of a two year sentence. He was jailed for refusal to report for induction after

being denied a c.o. status by local and state draft boards. He will work part time for the regional A.F.S.C. office this spring, returning to Earlham College for his junior year in the fall.

* * * *

F. Duval Craven of Greensboro, North Carolina, was recently elected to the Board of Trustees of Guilford College. A member of Greensboro Monthly Meeting, Duval Craven has served for five years as treasurer of the Meeting. During World War II he was treasurer for the American Friends Service Committee's civilian public service program. As a Trustee, he succeeds J. Hoge Ricks of Richmond, Virginia, who resigned for reasons of health.

* * * *

The Friends Meeting in Albuquerque, New Mexico, which was begun by Robert Jay and is now led by Hubert Nicholson, has been organized as a Monthly Meeting under Boulder Quarterly Meeting of Nebraska Yearly Meeting. Sumner Mills, who was visiting Albuquerque as American Friends Service Committee secretary for regional offices, was present at the organizational meeting, and describes his visit in a Friendly Fellowship article in this issue.

* * * *

Courtney Craig Smith has been elected President of Swarthmore College, effective September 1. He succeeds John W. Nason, who has accepted a post as secretary of the American Foreign Policy Association. Dr. Smith is now American secretary of the Rhodes scholarships and director of the Woodrow Wilson Fellowship Program at Princeton. A native of Iowa, Dr. Smith studied at Harvard and Oxford. At 36, he is one of the youngest college presidents in the country.

* * * *

Wayne and Elizabeth Parker Carter will teach at Friendsville Academy in Friendsville, Tennessee, in the coming year. Wayne Carter has been serving as Secretary for the Baltimore (Homewood) Friends Meeting. His prospective teaching at Friendsville is accepted as alternative service to military service by his draft board. Wayne Carter is a recent Earlham College graduate; Elizabeth Carter graduated from Bryn Mawr. Keith Kendall of Thorntown, Indiana, is also at Friendsville under the alternative

service plan. A former Earlham student, he is serving as farm manager. The commencement address at Friendsville this year will be given by Dr. Allan Harcourt of the Indianapolis Friends Meeting.

* * * *

The Fairfield Quarterly Meeting (Indiana Yearly Meeting) sponsored a Vacation Church School Institute held at the Valley Mills Friends Church on April 30. This idea and planning conference was open to people from all churches, and interdenominational materials were used. Leading the Junior Department meetings at the Institute was Olaf Hanson of the Five Years Meeting Children's Department. Two other trained Christian Education workers guided the Kindergarten and Primary Departments. There was no charge for attendance at the Institute, and a nursery was available.

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The Quaker Pastors' Conference held at Earlham College April 9 and 10 featured James Robinson, Pastor of the Church of the Master in New York City, who has recently returned from a six month tour of the East. Also speaking were Robert K. Greenleaf of American Telephone and Telegraph, Thomas E. Jones, President of the College, Murry C. Johnson, Pastor at Marion, Indiana, Robert B. Pence, member of the Friends Meeting at Marion, Indiana; Clarence Pickett and Elton Trueblood. The theme of the Conference was "The Role of the Quaker Pastor in Developing Effective Evangelism and Stewardship."

* * * *

A new type of Institute will be sponsored by the New England office of the American Friends Service Committee at Avon Old Farms School near Hartford, Connecticut, from June 21-28. Centered around "The Quaker Approach to Contemporary Affairs," the Institute will feature a number of round-table discussions held each morning, with the questions raised by the discussants brought to a panel of Quaker leaders and resource guests at the evening meeting. A team of four or five Quaker leaders and a number of Quaker round-table leaders will be present throughout the Institute, as well as non-Quaker resource guests.

* * * *

William W. Tomlinson, vice president of Temple University in Philadel-

phia, will deliver the commencement address at Wilmington College June 1. A graduate of George School and Swarthmore College, Tomlinson gave up a longtime business career to enter the education field after 50. He has written four books and was interviewed in 1952 over Edward R. Murrow's CBS radio show, "This I Believe." Charles (Rusty) Tomlinson of Cuyahoga Falls, his nephew, will receive his degree at the commencement services. The baccalaureate speaker will be the well known pastor and author, Roy A. Burkhart of Columbus, Ohio.

* * * *

Bayard Rustin has resigned from the staffs of the Fellowship of Reconciliation and the American Friends Service Committee. He recently completed a tour of West and South Africa, and has been speaking across the United States on African problems. Two long playing records featuring his voice in spirituals and Elizabethan folk songs have been put out by Fellowship publications. Bayard Rustin earned great popularity, particularly among the college groups he worked with intensively during the last three or four years, by his effective speaking and his singing.

* * * *

Professor E. Merrill Root of Earlham College has been awarded a grant by an anonymous foundation for research and writing in the creation of "a culture of what might be termed constructive individual liberty in art, philosophy, economics and religion." He will interview such writers as Max Eastman, William Buckley, John Flynn, Robert Frost and, if possible, Whittaker Chambers, as well as such current political figures as Louis Budenz and Elizabeth Bentley. He intends to interview many professors and students, and a number of senators. He will be on a leave of absence from the College for the next academic year.

* * * *

Two young German Friends who have travelled rather widely in the United States have recently announced a marriage and an engagement. Ulrich Beiss, who studied at Earlham College three years ago, was married to Jutta Sperling, a former resident of East Berlin, in Braunschweig, Germany, on Christmas, 1952. Horst M. Legatis, who attended the Five Years Meeting in 1950 and travelled to various Yearly Meetings that year and the next, announces his marriage to Anita Faber, to take place on May 22, at "Maison de la Reconciliation" in Versailles, France. Pastor Andre Trocme will

perform the service. The Legatis' home will be at Frankfurt in Germany.

* * * *

A little blue woolen coat for a six year old girl was modelled by Judith Leslie Carey at a quiet celebration in the sewing room at the Gramercy Park Friends Meetinghouse in New York on April 1. The coat was the 500,000th new garment to go through the Meeting work rooms. Some 500 tons of clothing have been assembled and shipped here in the thirteen years of the operation of the work room. The work room is sponsored by the two New York Monthly Meetings. All clothing is distributed through the American Friends Service Committee. Over 3,000 volunteers have aided in the work since its inception.

* * * *

Pendle Hill Summer School, held from June 24 to July 22, offers four courses this summer. Moses Bailey of Hartford Theological Seminary will teach "The Word of the Lord and the Words of the Prophets." "The Basic Elements of a Christian View of Life" will be given by J. Calvin Keene of the School of Religion of Howard University. Dryden Linsley Phelps, for more than twenty years teacher of religion at West China Union University in Chengtu, will teach "Religious Thought in the Orient." John H. Hobart, Director of Studies at Pendle Hill, will teach "The Quaker Movement." Board, room and tuition for the summer school is \$140. Application forms may be obtained from Pendle Hill, Wallingford, Pa.

* * * *

A series of One Day Institutes on Christian Nurture to be held in July throughout Iowa Yearly Meeting has been planned by the Iowa Christian Education Committee. The Institute team of Five Years Meeting office personnel—Olaf Hanson, Richard Faux, Leonard Hall and Harold Tollefson—will teach classes on children's work, youth work, adult work, and leadership and stewardship. An inspirational message and a discussion period will also be part of each day's Institute. Institutes will be held at Honey Creek, Paton, Des Moines and Oskaloosa and several other places, with Friends from the Quarterly Meeting area attending. The text for the Institutes is "The Christian Nurture of Persons," an *Advance* pamphlet by Harold Tollefson.

* * * *

The second National Christian Laymen's Conference opened April 11 in the Stout Memorial Meetinghouse on the Earlham campus. Grove Patterson, editor of *The Toledo Blade*, gave the opening talk on "The Uncommon Man."

Other speakers included Edwin Jones of Charlotte, North Carolina; Charles P. Taft, Ohio statesman and church leader; Clarence C. Stoughton, President of Wittenberg College; and Elton Trueblood, Professor of Philosophy at Earlham and author of *Your Other Vocation*, a book which embodies the theme of this lay conference. A similar conference for women, the first of its kind at Earlham, was held April 18 and 19. Chief speaker for the occasion was Catharine Marshall, author of *A Man Called Peter* and widow of the former chaplain of the United States Senate.

* * * *

A Friends Committee on Legislation has been formed in California, with offices in the Northern and Southern halves of that state. It publishes a California Newsletter which deals with state legislation in much the same manner as the Friends Committee on National Legislation reports on the nation's legislation in its Washington Newsletter. The new group will work in four fields: legislation affecting the United Nations, civil liberties, prison reform and minority groups. The California FCL will also work with the Friends Committee on National Legislation on such issues as disarmament, U.M.T., revised immigration laws and the support of the U.N. and technical assistance program. Executive Secretary for Northern California will be Trevor Thomas, 1830 Sutter St., San Francisco 15. Egbert Hayes is Executive Secretary in the south and can be addressed at P.O. Box 134, Whittier, California.

* * * *

A new Meeting for Worship, established as a bridge between programmed and unprogrammed Meetings, was held at Earlham College for the first time on April 12. The service is non-sectarian, with one-third of the time given to music, one-third to ministry on the basis of silence, and one-third to a planned sermon. The Meeting is a re-establishment of the Earlham College Meeting for Worship, laid down twenty-five years ago. The new Meeting is not to be confused with Clear Creek Meeting, an unprogrammed meeting which has met on the campus for a number of years. Although a number of faculty and students are active in Clear Creek Meeting, it is an independent body; the new Meeting, by contrast, will be "the college at worship." Clear Creek meeting will begin at 9:30 on Sunday mornings in the Stout Memorial Meetinghouse. The new Meeting will be held in the Meetinghouse at 11:00 a.m. Leland Wade is chairman of the student group backing the Meeting.

Friendly Fellowship

HIGH POINT, NORTH CAROLINA—Alice Paige White writes us that she used the headings of Walter R. Williams' article in the March 12 *American Friend*, "Why Some Friends Meetings Grow," as a loose form of queries throughout her report on the State of Society at Central Friends Meeting. These "thoughts for a growing Meeting" are: mutual love and good will, nourishing spiritual food, employment for every believer, vigorous propagation of the Christian truth, ministry of intercession, a Friends Meeting as a service organization. * * * *

WHITTIER, CALIFORNIA—Friends in the Whittier area were hosts in March to eight residents of Freiburg, Germany, who were visiting in this country as part of the State Department's Exchange of Persons program. Freiburg was "adopted" by Whittier in 1946 in a program initiated by the American Friends Service Committee in Pasadena to enable the residents of Whittier to extend their friendship and concern to the citizens of a town in Germany comparable to their own. The recent visitors were in this country to study the American way of life and were warmly welcomed by Friends as a further tie to the Freiburg-Whittier relationship. * * * *

VALLEY MILLS, INDIANA—Between Christmas and Easter a group at Valley Mills Friends Meeting completed a twelve week study course entitled "Exploring the Bible." Based on a textbook by this name, the course undertook to reveal the variety and extent of Biblical literature and to survey briefly the major areas of these writings. One lesson, for example, covered the law and writings of the priests. Another dealt with the prophets, both the traditional prophetic books and the history books, such as Judges, written from a "prophetic" viewpoint. The closing session dealt with ways of interpreting the Bible, starting with a search through the gospels to see the way Jesus made use of the Scriptures. The class, which met in homes, was taught by the pastor, Harold Smuck. * * * *

BOULDER, COLORADO—A group of Quakers, members of the Wider Quaker Fellowship and other interested persons are meeting regularly for discussion and worship from 10 to 12 each Sunday morning at the homes of different members. Harold and Sadie Walton of 750 6th Street (Telephone 4917) act as correspondents. The worship hour follows discussion, which at present is

based on chapters from *The Quaker Approach to Contemporary Problems*. Meetings for worship are conducted on the basis of silence and such vocal ministry as the Holy Spirit inspires.

Although few in number, members of the group recently sponsored the showing of the A.F.S.C. film, "A Time for Greatness." Out of this has grown a discussion group following the course outlined with the *Steps to Peace* study booklet. The group also has a women's sewing group which has mended and sent to the A.F.S.C. half a ton of clothing in the past two years. The Meeting hopes to hear a public address by Eleanor Stabler Clark on the Material Aid Program of the A.F.S.C. when she comes to this area.

Sadie Walton

* * * *

ALBUQUERQUE, NEW MEXICO—On Sunday, March 29, with the kind assistance of Edna Morris and her sister, Gertrude Walls, we were privileged to visit both groups of Friends in Albuquerque.

At 10:00 a.m. we met with the University group, which is affiliated with Pacific Yearly Meeting. About a dozen were present. We understand that this group greatly misses the leadership of Josiah and Ruth Russell since they have gone abroad.

At 11:00 we went to the home of Hubert and Martha Nicholson, which serves as the meeting place for the Nebraska Yearly Meeting group. It proved to be a very unusual occasion, because after the sermon by Robert Jay and a wonderful "pitch in" dinner, a meeting was held to organize formally as a Monthly Meeting under Boulder Quarterly Meeting of Nebraska Yearly Meeting. The committee from the Quarterly Meeting consisted of Clio Brown, Superintendent of Nebraska Yearly Meeting; Robert Jay, who started this work in Albuquerque; and Earl Turner from Boulder, Colorado. There were about twenty charter members, with a few more to be added before the time of Quarterly Meeting. David O. Cooper is the Clerk.

It is the plan to build a Meeting-house next to the minister's home already erected. The location is in the center of a new housing development at the outskirts of Albuquerque.

On Sunday evening, Edna Morris and her sister had invited both groups to their home to hear about the A.F.S.C. Thirty-four were present with about equal representation from each group, and we discovered that, with the exception of two children, not one was a native of New Mexico. About half were from Indiana and Iowa, the rest representing a wide variety of backgrounds, but mostly with some past association as Friends.

Lela Mills spoke about A.F.S.C. clothing work, and Sumner discussed current trends. A good discussion followed. Altogether there seemed to be an eagerness to hear about the Quaker outreach.

Sumner and Lela Mills

NOTE OF LOVE, SERVICE, RECONCILIATION AT BALTIMORE YEARLY MEETING

Baltimore Yearly Meeting met March 25-29 this year in its 282nd annual session. The clerk, Edward Raiford, had passed away some weeks before our gathering. The representatives appointed Emmet L. Fraser to the position of Clerk.

On Wednesday, Wm. Merton Scott spoke by arrangement of the Peace Committee. He made clear the need for basing our peace testimony on Christianity rather than on the historic position of Friends.

Errol T. Elliott on Thursday presented the concerns of the Five Years Meeting. He helped us to see its historical development and its present vision. In a joint meeting at Stony Run, where Baltimore Yearly Meeting, General Conference, was in progress, we heard Arthur W. Hummel tell of his recent visit to the Orient under the direction of the Library of Congress. He spoke of the persistence of Japanese culture and of the eagerness of the Japanese for learning.

In joint sessions at Homewood on Friday, both Yearly Meetings heard E. Raymond Wilson on National Legislation and Errol T. Elliott on the World Committee for Consultation and on the Fellowship Council. Clarence E. Pickett, in reporting A.F.S.C. concerns, made clear to us the work being done at the United Nations. The Carey Memorial Lecture was given by Alexander C. Purdy on the Gospel of John.

Mention must be made of the Junior Yearly Meeting and of the Young Friends daily discussion group with Byron Branson. The Young Friends had secured David Henley as their speaker for Saturday night's joint session.

The early morning periods of worship with James Coney and Wayne Carter as leaders were helpful as were the Mid-day Meditations under the leadership of Herbert Hadley. Messages from the group in periods of worship were frequent and valuable. The basic note of the presence and the love of God was heard throughout the Yearly Meeting, with clear overtones for clean, moral living, the higher note of service in work camps and in missionary efforts, with the high note calling for reconciliation in homes, communities and between nations and races.

James Coney

A RURAL CENTER

(Continued from page 153)

help make sure that they can meet this challenge. . . . Their present crucial need requires assistance to the extent of \$2000 at least, but to put the venture on a firm basis, added equipment is needed . . . totaling about \$8000. Loans and gifts in cash or in some kind are needed. Community Service, Inc., Yellow Springs, Ohio, will accept contributions on behalf of the community, and I shall be glad to correspond with anyone desiring further information.

Eleanor Switzer

Community Service, Inc.
Yellow Springs, Ohio

ON CHRISTIAN FRONTIERS

(Continued from page 154)

cuss the background of their daily work and the fundamental issues involved in it.

Meetings are held from time to time for a rather larger public. Members of international organizations, Swiss Friends and Geneva's citizens are invited to bring lunch and to listen to a talk on some aspect of international affairs. For instance, James Read, the Deputy High Commissioner for Refugees, gave his impressions of Asia on his return from an official tour last autumn. These meetings try to "capture" speakers who have recently come to Geneva with fresh experiences to recount.

BIRTHS

MENDENHALL—To Hubert and Mildred Mott Mendenhall of Monteverde de Guacimal, Provincia de Puntarenas, Costa Rica, a daughter, Juanita Lucia, on November 21, 1952. She is the first baby in the Quaker community there to be born in Monteverde.

TATUM—To Lawrence and Virginia Tatum of New Providence, Iowa, a daughter, Debra Jane, on October 10, 1952.

TATUM—To Kenneth and Mary Ellen Tatum of Evergreen, Colorado, a foster daughter, Vicki K., on November 25, 1952.

DEATHS

HINSHAW—Herbert A. Hinshaw, on December 26, 1952, at Berkeley, California. Though he had not been well for a long time, his sudden going was unexpected. Herbert and Malona Hinshaw, with their children, united with Berkeley Meeting more than thirty years ago. They were actively interested in every good work. They were appointed Elders of the Monthly Meeting. Herbert Hinshaw served the Meeting as clerk of the Meeting on Ministry and Counsel for many years, as a member of the Finance Committee, and as a teacher. He also held a number of offices in the Yearly Meeting. He had served in responsible capacities in Oregon Yearly Meeting before coming to Berkeley. Malona Hinshaw passed

away five years ago. The service for Herbert A. Hinshaw was conducted by his minister, Howard W. Cope, at the Little Chapel of the Flowers.

PETERS—Isabel Hartsuck Peters, on March 24, at her home in Bryn Gweled Homesteads, Bucks County, Pennsylvania, aged forty-nine. She graduated from Earlham College in 1925, and from that date until 1937 was dean of girls and teacher of English at Oakwood School. With her husband, J. Theodore Peters, headmaster of Friends Select School in Philadelphia, she was an associate director of the College Settlement of Philadelphia and its farm camp from 1941 to 1950. She was born in Tecumseh, Oklahoma, where her parents, Edward and Laura A. Hartsuck, had gone to work with Friends among the Indians. She was active in Young Friends work during the 1920's. She was a member of the Friends Meeting at 20 S. 12th St. in Philadelphia at the time of her death. Surviving are her husband; her mother; and three sisters, Mrs. James E. Kintner, Helen Hartsuck and Mrs. Thomas K. Mooney. Memorial services were held in the S. 12th St. Meetinghouse. Interment was in Friends Southwestern Burial Grounds, Upper Darby.

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—Henry Noble MacCracken
at the George School Convocation

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LOCAL MEETING DIRECTORY

Albany, New York—Meeting for Worship and First Day School each First Day at 11 a.m. at the Young Men's Christian Association, 423 State Street, Phone 77-2112.

Albuquerque, New Mexico—Friends Church, 341 Dallas N. E. Bible School, 9:45 a.m. Morning Worship, 11:00 a.m. Evening Service, 7:30 p.m. Hubert H. Nicholson, Minister. Visiting Friends always welcome.

Alhambra, California—Alhambra Friends Community Church, 1209 South Seventh Street. Church School 9:30. Morning Worship 11:00 a.m. Vesper Worship 7:30 p.m. Minister, George E. Jenkins. Phone ATLantic 435-11.

Anderson, Indiana—First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30. Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

Berkeley, California—Friends Memorial Church, Fulton Street at Channing Way. Morning Worship, 11 o'clock; Bible Study, 6:00. Howard W. Cope, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; As—Ashberry).

Brooklyn, New York—Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible classes 10:00 a.m. Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

Cambridge, Massachusetts—Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. George A. Selleck, Executive Secretary. Telephone TRowbridge 6-6883 or TRowbridge 6-3867.

Chicago, Illinois—Chicago Monthly Meeting, 108th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 108th Street. Russell E. Rees, Minister, 10937 South California Avenue. Phone Cedarcrest 3-2715.

Chicago, Illinois—Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Marie A. Ferguson, Meeting Secretary, 8110 Kolmar Avenue, Skokie, Illinois, phone University 4-8511 or Orchard 3-8157.

Chicago, Illinois—The 57th Street Meeting of all Friends. Sunday Worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (following 6 p.m. supper there) every first Friday. Phone Bütterfield 8-3066.

Cincinnati Friends Meeting, 2910 Eden Ave. (one block north of University Ave.). Take bus 55 or 78 to University Ave., walk east four blocks to Eden. First-day School, 9:45; Meetings for Worship, 11 a.m. (semi-programmed); 8 p.m. (unprogrammed). Vivian Schneider, Clerk, 26 Lakewood, Phone University 6447. Don Stanley, Pastoral Minister, 876 Lafayette, Phone Mulberry 6528.

Citrus Heights, California—Friends Community Church, 7600 Old Auburn Rd., one-fourth mile east of Highway 99E and 40, between Sacramento and Roseville. Sunday School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., C. E. 6:30 p.m. Glen Rinard, Minister. Phone Roseville 162F11.

Denver, Colorado—Friends Meeting, 4100 Shoshone Street, Church School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., Prayer Meeting Wednesday 7:30 p.m. Lloyd Hinshaw, Minister.

Des Moines, Iowa—First Friends, East 13th and Lyon Streets, unprogrammed meeting, 8:30 a.m.; Church School, 9:45 a.m.; Morning Worship 11:00 a.m.; Herbert D. Pettengill, Jr., minister, Phone 6-5735.

Detroit, Michigan—First Friends, 9640 Sorrento. S.S. 10 a.m. Worship 11 a.m. For information write or call Franklin Henshaw, Clerk, 13167 Appoline, Detroit 27, Telephone We 4-0273.

Detroit, Michigan—Detroit Friends Meeting, unprogrammed. Meeting for worship 11:00 a.m. each First Day in Room 2, 616 W. Hancock, Detroit. Visitors phone Townsend 5-4036.

Greensboro, North Carolina—Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning worship, 11:00; Wednesday evening worship. O. Herschel Folger, Minister.

Hartford, Connecticut—Meeting for Worship and First Day School, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

High Point, North Carolina—Central Friends Meeting, South Main and Commerce. Bible School, 9:45; meeting for worship, 11:00; evening worship and youth activities, 6:30. Cecil E. Haworth, minister.

Indianapolis, Indiana—First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana. Church School 9:30, Morning Worship and Junior Church, 10:45. Herbert Huffman, Minister; Geraldine H. Moorman, Assistant Minister.

Jacksonville, Florida—Meeting for worship every Sunday, 11:00 a.m. in the Y.W.C.A. Clerk, J. William Greenleaf.

Kansas City, Missouri—Penn Valley Meeting of Friends each Sunday 6 p.m. at 306 W. 39th. Visiting Friends always welcome.

Kokomo, Indiana—Union Street Friends, 507 North Union. Bible School, 9:30 a.m. Worship Service, 10:30 a.m. Norman Young, minister.

Long Beach, California—First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service, 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Kenneth Pickering, 620 E. 9th St., Minister.

Los Angeles, California—Friends Church, 17th and Toberman Streets. Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship 7:00 p.m.; Verl D. Lindley, Minister, Richmond 70716.

Minneapolis, Minnesota—Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a.m., Meeting for Worship at 11:00 a.m. Richard P. Newby, minister, 4448 Washburn Avenue South. Phone WH 9675.

Montreal, Quebec, Canada—Meeting for worship every first day, 11:00 a.m., at Presbyterian College, 3485 McTavish Street.

Mooreville, Indiana—Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30; Mid-week Meeting, Thursday, 7:30 p.m. James R. Furbay, Pastor. Phone 194.

Muncie, Indiana—Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends Meeting 7:00 p.m.; Mid-week Meeting, Wednesday, 7:30 p.m.

New Bedford, Massachusetts—Friends Meeting, 83 Spring Street. Meeting for Worship, 11 a.m. Bible Study, 12 noon. Charles W. Mesner, Minister, 29 Tremont Street. Phone 47447.

Newberg, Oregon—Friends Church, College St., at 3rd, phone 381, Carl D. Byrd, Pastor, 215 College. Bible School 9:45; Worship 11 and 7:30; C. E. 6:30; Prayer Meeting, Wednesday, 7:30.

New York, N. Y.—The United Meetings for Worship of 20th Street and 15th Street Friends are being held at 221 East 15th Street, New York, from October 1st through April each Sunday at 11 a.m.

Orlando, Florida—Meeting for worship at Sorosis House, 108 Liberty St., First-days at 11:00 a.m. Monthly Meeting 10:00 a.m. first First-days.

Pasadena, California—First Friends Church; 2540 E. Orange Grove Avenue. 9:45 a.m., Church School; 11:00 a.m., Meeting for Worship; 6:30 p.m., Youth Fellowship; Mid-Week Service, Wednesday, 7:30 p.m. Elmer Howard Brown, minister, phones Sy 6-3372, Sy 6-7369.

Phoenix, Arizona—Meeting for Worship at 4050 North 2nd Street each Sunday at 11:00 a.m.; Ruth Randall, Clerk, P. O. Box 7143.

Portland, Oregon—First Friends Church, S.E. 35th Ave. and Main St.; Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening Service 7:30 p.m., Prayer Meeting, Wed., 7:30 p.m. Foster Hawthorne Trolley Bus to S.E. 35th Place. Charles A. Beals, Minister, Phone FIlmore 3107.

Raleigh, North Carolina—The United Church: Congregational Christian, Society of Friends. Corner Dawson and Hillsboro Streets. William L. Parker, Minister. Worship Hour, 11:00 a.m. Sunday. Friends welcome.

Richmond, Virginia—Friends Meeting, 2702 Grove Ave. Worship 11 a.m. Visiting Friends always welcome. Clerk, Robert C. Clark.

Scarsdale, New York—United Meeting for Worship and First-day School. First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: Charles A. Perera, 9 Hathaway Road, Scarsdale, New York.

Seattle, Washington—University Friends Meeting, 3959 15th Ave. N. E., Phone Evergreen 2949. Meeting for worship 10:00 a.m. Religious discussion 11:00 a.m.

Seattle, Washington—Friends Memorial, E. 80th St. and 24th Ave., N.E. Sunday School 9:45 and Worship 11:00 a.m. Take "22" Roosevelt 80th St. bus. Milo C. Ross, minister, VErmont 3579.

Shrewsbury, New Jersey—Meeting for worship, 11 a.m.; First Day School, 10 a.m., in the Meetinghouse, corner Broad St. and Sycamore Ave. For information contact Edna Carpenter, 55 New York Ave., Ocean Grove. Telephone Asbury Park 2-1197-J.

St. Petersburg, Florida—Friends Meeting, 130 Nineteenth Ave., S.E. Meeting and First-day School at 11 a.m.

Tucson, Arizona—Friends Meeting, 129 N. Warren Ave.; worship, First Days at 11 a.m. For information write Thomas McCleneghan, 223 N. Mountain Ave. Phone 25960.

Washington, District of Columbia—Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:30.

Whittier, California—First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting, 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 11:00 a.m.; Christian Endeavors and Groups, 7:30 p.m. Office address, 310 E. Philadelphia St. W. Oscar O. Marshburn, Clerk; Robert E. Cope, Minister. Phone 43-467.

Wichita, Kansas—University Friends, University Ave., at Glenn. Church School, 9:45 a.m. Worship 11 a.m., 7:30 p.m. Youth Groups, 6:30 p.m. Prayer, Wednesday 7:30 p.m. Harold Walker, Minister. Dial 2-3373.

Worcester, Massachusetts—Worcester Friends Meeting, 19 Oxford Street. Sunday School 10:00 a.m.; Meeting for Worship 11:00 a.m. Pastor, Mark Rouch, 19 Oxford St., Tel. 68711.

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